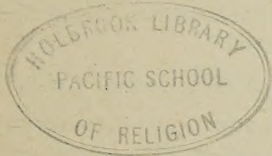


The **AMERICAN FRIEND**

[MAY 10, 1951]



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J. Floyd Moore

The Kingdom of Heaven

This free, imaginative treatment of the parables relating to the Kingdom of Heaven was developed in a Bible study class in Geneva, Switzerland. Robert J. Leach acted as "clerk" of the group, actually formulating the words.

A few days after the visit of his relatives, Jesus returned to the Sea of Galilee near the place where he had given the sermon on the plain, and withdrawing to another small boat under similar circumstances, began a second important sermon—this one having to do with his understanding of the nature of the Kingdom of God.

"The Kingdom of God is like a man who sowed seed. Some fell in the roadside and was eaten by birds. Some fell on sterile rocky soil, seeded quickly, but withered in the hot sun, when the roots could not reach water. Still others fell in briar patches, where in time the brambles choked off the growth of the plants. Some seed, however, fell in the good earth, and grew to maturity yielding thirty, sixty, or a hundred times the original seed itself. Let those who really desire to learn, consider carefully the hidden meaning of this parable."

Later on after the people had left, Jesus' disciples inquired why he had used parables for his sermon. Jesus answered, "People like yourselves, who are truly understanding, can adjust to the apparent contradictions between my teachings of truth, and current religious observances. If I should speak openly, people who are limited in their religious experience, would only lose what values they now possess, whereas no matter how I speak to those who are grounded in religious values, they gain valuable insight. Why should I waste my words upon people whose limitations are so marked?"

"Fortunately some of you really comprehend the truths which other religious men and women in the past have wanted to understand, but were so dis-

advantageously situated that they could not. However, this time, for the sake of clarity, let me explain the parable of the seed sown in different places."

THE POWER IN ALL MEN

"The kingdom of God is, in plain words, the ability to grow in religious understanding and action. That power is in all men. Its growth to fruition is, however, conditioned by the environment in which any particular man is to be found. If he lives among the hard-hearted, his temptations to evil will likely remove his motive powers toward goodness. If he lives among the superficial, he is apt to embrace religion as a current fad, but his interest dissipates in the face of real opposition. If he lives among the worldly-wise, his growth toward goodness is frequently killed off by compromises with the comfortable respectable adjustments of a successful career. But if he lives among the sensitive, responsive and expendable group, there will mature in him, in all probability, a great quality of radiant unselfish serviceability. If I said openly that all men are endowed with equal capacity to grow into the likeness of God, my statement would have been a burden to those who believe the Jewish sense of ethnic superiority. If I had openly placed blame on human environment as the divine element in producing stunted spiritual growth, I would have been regarded as a sacrilegious person by the Pharisees and their followers." And Jesus finished his explanation with the caution, "Be careful not to be over critical of those who don't understand. You are judged by an even higher standard."

But to return to the sermon itself — after Jesus had finished presenting his first parable concerning the sower and the seed, he continued with a whole series of parables, each illuminating in a different way his concept of the King-

dom of God. He continued as follows—"The Kingdom is like a man who sowed good wheat seed in his field. At night, an enemy of his came, and sowed the seeds of brambles and nettles over the same ground. When both sprouts appeared the farmhands who discovered it asked if their employer had intended for the weeds to be there. Naturally the farmer recognized the work of his vicious neighbor, but to the question put to him by his hands whether or not he desired them to weed the garden, he indicated that wheat and weeds should be allowed to grow together. In the autumn the wheat could be gathered into the barn, and the separated weeds then burned."

WHEAT AMONG WEEDS

Apparently Jesus likened the Kingdom of God in this second parable to the hardy growth of wheat, which matures under conditions of sharp competition with worthless, but equally hardy weeds. The Pharisees and the disciples of John the Baptist wanted a separation here and now, of Gentile from Jew, good people from evil people. But Jesus denied the separation in this life. Usefulness in any future state was somehow bound up with sharing the problems of life with growths which have no lasting value.

Then followed a third parable. Jesus likened the Kingdom of God to seed which was planted by a farmer, and grew according to the law of nature, first a sprout, then a seed pod on the plant, and then the fully developed seed in the pod itself. Though the actual process of growth was not the work of the farmer, still he understood the process of planting and reaping the harvest. Evidently what Jesus was saying here was that the growth of the Kingdom is according to an inward hidden natural law, not a program simply to be comprehended by human planning, as would have been a political or even apocalyptic conquest.

The fourth parable likened the Kingdom of God to a mustard seed, which in Jesus' day was the smallest known

(Continued on page 155)

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Editorials . . .

Your Services Reviewed

THE annual meetings of the Boards and Committees of the Five Years Meeting have ended. Reflections from them will appear in these pages for several issues ahead. The following paragraphs arise out of these meetings, particularly that of the Executive Council of the Five Years Meeting.

These meetings were held at Richmond, but the services they represent rise out of every local meeting in the Five Years Meeting, and thereby belong to every member.

It is not easy to speak in the first person plural about work which our Committees do, but it must be emphasized that the service is not "theirs," but "ours."

Let us rejoice together over the opportunities that are *ours*.

In Which We Consider Finances— When Is It "Overhead"?

IN the operation of any institution, religious or secular, the term "overhead expense" is often used. It is sometimes thought of as a kind of necessary nuisance. Not even in secular "business for profit" is this really true. If any part of the business is necessary, it is also serviceable.

Especially in non-profit operations, such as the running of Church institutions, is this true. Starting with a local pastoral meeting, what is "overhead"? Is it the salary of a pastor? Surely not, for that is a part of the service rendered to and by the meeting. Is it the money raised for peace-making, service work, missions, Christian education and relief? Certainly not—it is for such services that the Church exists.

Moving to the yearly meeting and Five Years Meeting, the same answer is true. Every person employed, if he is doing needed work, is a part of that service, and his work is not "overhead."

The only realistic questions to be asked of any work are these: "Is this service really needed?" "Is there waste or inefficiency?" The one who wraps and mails an order for literature, the missionary on the field, and those who prepare and carry through programs of work at home or abroad are a part of the service being rendered. The only "overhead" expense is really not overhead, though it may at times be waste or ineffectiveness. A secretary in a Christian Education, Missions, Peace or Temperance office who does necessary work is a part of the product. His work is not "overhead" in a budget, but a service which the Church is furnishing. The question instead is this, "Does the Church want to furnish such service?"

This is not a counsel of carelessness on the budgeting and spending of money. Quite the opposite, it is a counsel of carefulness on "buying" the right kind of services with our dollars. Do we know what we are getting?

Let us look over the services offered elsewhere in

these pages as listed in a budget. This is "ours," not "theirs." In the financing of this program where it touches the local meeting, the yearly meeting, the Five Years Meeting, it can kindle and revitalize us.

In a budget it is dollars, but in what it does, it is people—people serving or being served in the name of the Lord.

Toward Our Golden Anniversary

ON October 22, 1902, the Five Years Meeting of the Friends in America held its first sessions in Indianapolis.

It will soon be fifty years since Timothy Nicholson called that first meeting to order with the following minute: "The first Five Years Meeting convened at Friends' Meeting House, Indianapolis, Indiana, Tenth month, 22, 1902 at 9 o'clock, a. m."

Since then the constituency of the Five Years Meeting of the Friends in America has changed to such a degree that the name had to be changed to fit our growth. Because Cuba, Jamaica and East Africa have become new Yearly Meetings, the name has been changed to *The Five Years Meeting of Friends*. We are no longer confined to America. The Five Years Meeting through our Mission work has burst its original confines and now reaches across the ocean. It is now not only "in America," it is "in the world."

At the recent Meeting of the Executive Council, encouragement was given for the observance of our fiftieth anniversary, from April to October of next year. Plans will be made in the meantime to aid in that observance.

When we compare that first meeting with the sessions of 1950, we know that a great increase in fellowship among Friends of the Five Years Meeting has taken place. The Meeting of 1902 was relatively small. Since then there has been a steady increase in interest and in attendance at the sessions until the large auditorium at East Main Street Meetinghouse in Richmond, holding 1200 persons, all but overflows.

Besides these meetings every five years, numerous conferences, board and committee meetings have brought thousands of Friends together, which separate Yearly Meeting sessions could not do. The fellowship has been not only in worship, but also in service.

Beyond the Meetings held there is also a great increase in work done. Some new literature, presented elsewhere in these pages, reviews some of the meaning and work of the Five Years Meeting departments. It is hoped that a short history of our fifty years of development may be prepared for our observance of next year. It is possible that the ground may be broken for the new office building during the anniversary observance.

The spiritual development of the Five Years Meeting is the central value. From the days of intellectual divergence which created a disturbance in all denominations, we are finding in Christ a new unity. We

now know that we have a gospel to proclaim in deed and in word. We are learning how to use our very diversities in the sharing of His life among men. The hand used to say to the foot, "I have no need of thee," and the eye to the ear, "I have no need of thee." We are now finding that the body of Christ must have these diversities—all under the control of one great unity. The message of Paul in I Corinthians 12 is penetrating and leavening our life.

We dare not stop with the twelfth chapter, for it moves with a great joy into the canticle of love in chapter thirteen. We are finding that kind of unity by which our diversities can be brought into the service of Christ. There is a sense in which it must be said that men will never have unity until they sing it—and mean it. But such unity comes in diversity. The thirteenth chapter is preceeded by the twelfth.

It will not mean much merely to observe an anniversary, but if that observance can show us the true course of our developing life, it may inspire and lead us to a new level—the second half-century of greater fellowship and service.

Preach What You Practice!

WE are acquainted with this admonition in reverse. "Practice what you preach," is a dictum thrown right and left at people who proclaim a way of life. Certainly it is important to try keeping actions in line with words—practice in step with preaching.

Even so it is not a whole truth to say that deeds and not words is our sole need. There was never a worthwhile action that did not rest on a vital idea and those ideas are communicated both by words and deeds—by message and service. Our greatest lack has, indeed, been in failing to demonstrate in behavior the

ideas we assert. But we have also failed to share our thinking and our faith with one another.

People in distress have physical needs and tortured minds. They have souls as well as bodies. There are times when a quiet conversation, a public lecture, a sermon or a good book may do more to restore them than does food.

If our service work has lacked in one respect more than another it has been our inability or unwillingness to share more fully through a communication of ideas. The world needs a message for which there is no substitute in food and clothing, important as they are.

We need something more basic than even the physical necessities of life. We are enslaved by wrong ideas, bad attitudes, distorted values and therefore we fear, kill and destroy, leaving thousands of people hungry. The relief of suffering and the rehabilitation of men must include the mind as well as the body, or else we shall continue our destructive way.

There is a better way to think as well as a better physical existence. It will not be achieved merely by lectures, sound information, good advice. Basically, a gospel is necessary, for the "heart" of man needs changing. Nothing else can be safely substituted. It must be "preached" and without apology, but humbly, for it must strike both directions—to the "preachers" first and to others. It dare not end with words, else it becomes a "clanging cymbal." It must be qualified by humility, love and service.

It starts with "woe is me, for I am undone" and it leads to "here am I, send me." It makes one more willing to listen than to speak, but it is also a "fire in one's bones" and ministry by word and deed becomes a divine compulsion.

E. T. E.

Each One Teach One

Close-Up of a Literacy Campaign

By Mildred E. White

A vigorous literacy program for adults is being carried on in the Middle East under the auspices of the United Nations. A series of five small Arabic readers have been compiled and printed for use in the campaign. The work was done by a committee, who used the method of instruction of Dr. Frank S. Laubach in the books which he wrote for use in adult education in English. One of his books was the life of Christ written in twelve volumes, so that the learner might have the encouragement and stimulus of finishing one book and beginning another frequently. This psychological device helps to offset the feeling of inferiority and lack of confidence often felt by an adult illiterate when he begins the task of learning to read.

The Arabic readers are small, attrac-

Mildred E. White, Head of the Friends Girls' School at Ramallah, Jordan, has written a human and personal account spotlighting the great work done by the United Nations in teaching people to read. The hunger for knowledge is often as real as the hunger for food, and the accounts of the fight against illiteracy are thrilling and encouraging. Mildred White is a correspondent of THE AMERICAN FRIEND.

tive booklets with pictures. They contain little stories and essays on subjects of interest to adults, such as the care of the eyes, the right kind of food for health, the fight against ignorance, cleanliness and so on. The reader which follows the primer has an opening page about God, the creator, the giver of food, the all-seeing guard of mankind.

"Remember Him, He is with you." The same little booklet closes with an essay about the brotherhood of man, and the necessity for peace if we are to escape destruction.

The Laubach slogan is "Each one teach one." Adults cannot be gathered into classes at regular times as care-free children can; so the plan of the campaign is individual effort on the part of pupil and volunteer teacher. A man who has worked as a porter all day can learn at night if he has somebody to teach him. A refugee can sit in a corner of his tent if a neighbor refugee who knows how to read will give him a few minutes every day.

The campaign in the Middle East is being organized by Hilaneh Michael of the American Mission in Egypt, who has been borrowed for this service by

the United Nations. She began her work in the refugee camps in the Gaza strip of territory, working in cooperation with the Quakers during their mission there. Over 5,000 adults learned to read and write. The campaign was then set up in Lebanon, with Beirut as the center.

About the first of March of this year, Miss Michael came to Jordan and began her work, making her home at the Friends Mission in Ramallah, and organizing a literacy program east and west of the Jordan river. The work is going strong among the refugee population of 552,000 people. To date there are some 1,600 volunteer teachers giving reading lessons to as many pupils. More than 1,000 persons have finished the primer and begun the second volume of the series.

DEMONSTRATIONS AT RAMALLAH

Three demonstrations have been held at the Friends Schools in Ramallah, and others have been given in the government schools of the town, and in the school for refugees in the Friends Meetinghouse. Some of the women's clubs of the town have attended demonstrations and cooperated with Miss Michael in the campaign. The Girl Reserve organization of Friends Girls School has taken the teaching of illiterates as their service project for the spring and summer.

For every demonstration, an illiterate was persuaded to act as a "guinea pig" and take his first lesson in reading before an audience of literates—a real ordeal. At the Friends School one of the illiterates was a woman of thirty-five who lives in a hut which served as a pig house before the influx of refugees. She was so nervous and hesitant that she was given a small amount of money which she needed very much, to induce her to go through the ordeal of letting people watch her take her first lesson. The audience of girls who were watching was so eager and sympathetic, the teacher was so encouraging and she herself was so successful that she brought the money back after class.

One of the girls was a peasant youth with bright, intelligent eyes peering out from under a shock of untidy hair. Another was a very pretty young woman from a distant village. She was so shy and self-conscious that she kept her veil pulled across her face during the first part of the lesson. But when she found herself actually writing on the blackboard, she forgot her embarrassment and began to enjoy herself. And when the teacher pulled a large folded sheet of perforated cardboard out of the primer and quickly tore it up into a neat little stack of flash cards, with pictures on one side and symbols on the other, she forgot herself in curiosity.

For Each Book—a New Alphabet!

We have had some fun as well as work with the Laubach campaign. Our Moslem man-of-all-work, who is a villager, not a refugee, the father of three children, is learning to read by the Laubach method. After he had gone several pages into the primer, he made the startling discovery that some of the letters were found in the headlines of the newspaper. He went to the head Arabic teacher of the school with the glad news that the same letters as were found in his primer were found in the newspaper. We decided that he must have thought that for each new book a person took up, there was a new alphabet. I suppose he did not wonder that it took years for a person to get through the university!

Then came a game, to see if she could give the phonetic sound of each symbol as the card was held up. If she got the sound right, she got the card; if not, the teacher got it. She won most of the cards, and laughed like a little girl because the teacher lost the game! Her veil fell away from her face, and she forgot to be shy until the audience applauded. The lesson was over, anyway, for the first lesson by the Laubach method is never long.

Then the audience had a turn at being in the lime-light, for the teacher called out different ones to act the part of teacher while she played the part of an illiterate, making all the stock mistakes and presenting all the difficulties of the average illiterate. It was good practice. Some "teachers" showed imagination and resourcefulness from the first trial; others looked completely helpless when the one acting the part of the illiterate looked at a rather poor picture of a fire with leaping flames and said it was an onion-top.

Practice makes perfect, and we're still practicing:

"Each one
Teach one."

The hopeful might take heart from an incident which occurred during the construction of the new headquarters of the United Nations. A contractor engaged in the work demanded a "war escalator clause"—a not unusual provision for an increased price if the cost of materials went up as the result of war. But the legal division of U.N. refused to agree. "If a war clause is placed in a U.N. contract," they argued, "it will be a tacit admission by this organization that war is inevitable. Therefore, we cannot allow it." And the contractor agreed.

Rotary International

NATION WIDE PUBLICITY FOR A.F.S.C. STATEMENT

"Which shall it be: Swords or Plowshares?" is the question set forth in a new public statement issued by the American Friends Service Committee on Sunday, April 22. The statement, in the form of a full-page advertisement, appeared in the New York Times on that date as well as in several local newspapers throughout the country on or soon after that date. The ad was authorized by the AFSC Executive Board in order to recall to the American public the Christian and moral principles upon which the United States was founded.

The AFSC finds the way to peace in four necessary steps: "a new kind of negotiation now" which might include "less publicity during sessions but full publicity of results, more flexibility in the instructions given negotiators, more use of skilled, neutral mediators, and at least on our side an open minded approach to matters of issue as problems to be solved rather than as public debates or contests to be won"; "strengthening of the United Nations as a peace-making agency"; "a new approach to disarmament now"; and "economic, financial, and technical assistance." This last step, the ad points out, "would substitute plowshares for swords, butter for guns, construction for destruction, friendship for enmity."

Several Friends Meetings have expressed a desire to arrange publication of the ad in their own local or weekly newspapers. For those desiring to do this, mats in full-page (2300 lines) and approximately half-page (1000 lines) sizes may be secured from the AFSC. Some Meetings have received church advertising rates by inserting in the coupon their local addresses in addition to the address of the AFSC in Philadelphia.

The ad also introduces two new pamphlets. "Steps to Peace—A Quaker View of U. S. Foreign Policy" is a detailed study of American foreign policy and is expected to be ready for distribution early in May. Single copies are 25 cents with discounts for quantity orders.

A smaller pamphlet, "Peace and Your Responsibility for It," points out some of the steps which individuals may take in their own communities to bring peace nearer. Copies are now available at five cents each.

It is provided in the very essence of things, that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary.

Walt Whitman

EXECUTIVE COUNCIL REVIEWS PROGRAM

The work of the Executive Council, a group representative of all the Board and all the Yearly Meetings of the Five Years Meeting, is concerned with reviewing of the program, groundwork for new plans and finances. Its work is seen in the developments of other departments, so that a review of its meeting finds but a few highlights. The Council, meeting this spring from April 22-24, was chaired by Sumner Mills.

One of the most interesting reports was that on the new building of the Friends Central Offices. William Willson, a local engineer and architect, presented a proposed sketch of the new building, and answered questions about its structure and situation. R. Ernest Lamb, director of the Building Fund, gave an encouraging report on the campaign for funds.

Plans were made for an observance of the Five Years Meeting Fiftieth Anniversary next year, and for the sending of Errol T. Elliott to the World Conference of Friends as the Five Years Meeting representative, in 1952. The adoption of social security for the employees of the Five Years Meeting was reported. Progress of the Walter C. Woodward Memorial, a biography by Elizabeth H. Emerson, was noted.

Following the report of the Committee on Evangelism, and the discussion of Chapter Five, Part Two of the Discipline which contains the stated functions of the Boards and Committees, the Executive Council felt a concern to raise the status of the Committee to the Board on Evangelism and Church Extension. This was done with acknowledgement of the importance of the work of this department.

The United Budget of the Five Years Meeting, approved by the Executive Council, appears elsewhere on this page.

CHRISTIAN EDUCATION BOARD MAKES PLANS, HEARS SPEAKERS

The annual sessions of the Board on Christian Education held April 17 to 20, proved to be full of inspiration, encouragement and education, as well as some discouragement and hard work.

Inspiration and education were brought by Russell E. Rees, Chairman of the Board, speaking on "The Future Program of Christian Education" with particular reference to our program, and by Elton Trueblood, who led the devotional periods each morning in a study of the book of Philippians, at which time the group also shared concerns with one another.

A. Wilson Cheek, Executive Secretary of the United Christian Youth Movement, explained with the aid of a "flip chart" THE CALL, a program to enlist 1,000,000 youth for Christ, which the Five Years Meeting is supporting and promoting. Richard Lentz of the Joint Department of Family Life of the National Council told us of the new trend in adult education which would work out age group graded materials for adults in Christian education. He believes this work is vital because adults *can* learn, because adults are the largest group in the church and because adults make the policy and control the finance of our churches. He also addressed an open meeting of the Board at the West Richmond Friends Church on the importance of family life in relationship to the church.

Leonard R. Hall, General Secretary of the Board, had worked out a "flip chart" on "Organizing Christian Education in the Local Meeting" and presented it to the Board for its consideration. The Board reviewed the chart carefully and was enthusiastic about the project and the art work of David Stanfield, member of the Board. Leonard Hall was encouraged to use this tool extensively in local Meetings as the opportunity presents itself.

Charles Thomas presented a statement to the Board on the relationship of Evangelism (the next emphasis of

the Advance program) to Christian Education. His comments were discussed and found to be quite helpful. The Board then considered his suggestions of ways that our Board could implement this emphasis in our materials and work.

The Departments of the Board gave their reports and all had plans for on-going programs that were well-received by the Board, although finance is an ever-present problem. Especially noteworthy is the "Message to Parents," a program to coordinate homes with young children and the program of Christian education in the Meeting, sponsored jointly by the Children's Department and the Home Life Department. "Friends of Youth," a leadership education program for young Friends and their sponsors and teachers was launched in Wilmington and North Carolina Yearly Meetings on an experimental basis this year. It will be ready for general use this fall, according to the plans of the Young Friends Department.

Lawrence Peery, Young Friends Secretary, will return to his vocation of farming in September. He has consistently given more than was required of him because of his deep interest in young people and in the Christian cause. We feel that our young Friends work has steadily progressed under his leadership.

UNITED SERVICES BUDGET

1951-1952

Here is the budget for our United Services for 1951-1952, as developed by Boards and Committees and finally completed by the Executive Council of the Five Years Meeting. This goal is not impossible. We can reach it if we start early and remit regularly throughout the year.

Advance	\$ 5,000.00
Boards	
Christian Education	17,960.50
Education	250.00
Evangelism	250.00
Missions	90,026.20
Peace and Social Concerns	9,379.30
Committees	
Aged Ministers and Missionaries	900.00
Ministerial Training	350.00
Stewardship	200.00
Cooperative Fund	3,500.00
Subsidy for Sunday School Publications	2,600.00
Reserve	4,584.00
	\$135,000.00

**GUILFORD COLLEGE
ADVANCES IN MEETING
NEEDS FOR FRIENDS'
LEADERSHIP**

Here is a plan by Guilford College that can have great significance for the future of Five Years Meeting leadership. It is part of what Guilford College plans as its contribution to The Advance.

Guilford College will begin a revitalized program this summer which is aimed at the training of a dedicated leadership for all phases of work of the Five Years Meeting, in general, and for North Carolina Yearly Meeting, in particular.

This program has been manifest since the beginning of New Garden Boarding School in 1837 for the specific purpose of training young men and young women for Friends leadership. It has taken on increased significance during the past ten years of international conflict and finds new emphasis now in harmony with the program of the *Friends Advance* and the Friends World Conference.

One of the specific goals of the *Friends Advance* is to "encourage our colleges and the Five Years Meeting to cooperate in providing better and more adequate training for ministers, missionaries and other Christian workers within the Society of Friends."

Guilford College, through its Department of Bible and Religion, has reviewed its responsibilities to the Five Years Meeting in a series of studies beginning in 1948. These were highlighted by the address on Founders Day in November, 1950, by Alexander C. Purdy on "An Adequate Leadership for Friends Meetings." This address, made possible by the J. M. Ward Fund, has been published and free copies are available.

Alexander Purdy makes clear, from his vast experience in the training of leaders for Friends, that the present mission of Quakerism demands a quality of training which may be channeled into the service of monthly meetings, of the missionary outreach and of the Friends Service Committee.

Several factors have combined to make possible a concentration of effort at Guilford College for training in Friends leadership. Income from the J. M. Ward Estate has been designated primarily for the furtherance of this goal in North Carolina, Tennessee and Ohio. Other funds have made possible additional income for assistance to students in the other yearly meetings.

A program of faculty selection and training has brought together five staff members with a wide variety of experi-

(Continued on page 155)

Reflections from London

European Friends Meet

The Easter weekend provides Friends with excellent opportunities for arranging conferences, and of the many held in the British Isles and Europe, I am selecting one for comment.

In the last few days I have had many conversations with British Friends who attended the meetings of the European Section of the Friends World Committee for Consultation held at Bagsvaerd, near Copenhagen, and from these talks, and William Marwick's report to Meeting for Sufferings, I gathered something of the spirit of fellowship that pervaded the sessions.

Of the twenty Friends who were present, representatives of the Nordic races far outnumbered those of the Latin. Much consideration was given to the responsibility of Friends in the present world situation. Norweigan and Danish Friends sought the advice of the Section regarding their attitude to the defence tax levied by their respective governments—of which I wrote an account recently for *THE AMERICAN FRIEND*.

The problem of the relationship of Friends to other professed peace organisations were discussed. Some present desired to send a message to the meeting of the Foreign Ministers' deputies meeting in Paris, urging upon them the need for the spirit of reconciliation, and although there was great sympathy for this proposal, it was felt to be action that should rightly be taken by constituent yearly meetings and not by the Section, which was a consultative body. The discussion clearly indicated the strong and urgent concern felt over the "cold" war by European Friends.

Another aspect of this arose in the consideration of the theme for the World Conference. Paul D. Sturge of England found much disquiet in the fact that despite the convictions held by Friends, we were not facing the issue of communism.

Carl Herman of Germany Yearly Meeting asked why we failed in this respect and pointed out that the power we most need is the power to overcome fear of spiritual as well as of physical dangers.

In consideration of the relationship of the Society to other branches of the Christian Church, the Section felt unable to accept the view of one German Friend that the Society of Friends should embrace all sections of the Church, even the Roman Catholics, as it was felt that Friends have a distinctive witness to make. In discussion

of the Wider Quaker Fellowship, in connection with which Emma Cadbury was a welcome visitor to the gathering, the Section recognized the usefulness of such a fellowship, but felt it was not required in all Yearly Meetings.

The last day and a half was given over to thought upon the plans and themes for the World Conference.

AMERICAN VISITORS

It was a great delight to have William Bacon Evans, a Philadelphia Friend, yet one who will be well known to readers of *THE AMERICAN FRIEND*, present at Western Quarterly Meeting at Malvern Worcestershire, which I attended recently. Many Friends spoke with deep appreciation of his visits to their homes as a benediction, and said that his ministry in meetings has been inspiring to them. This has been true of his visitation in all parts of the country.

Welcomed visitors to Friends House have been Marshall Taylor of New York and George C. Hardin, Executive Secretary of the Philadelphia Yearly Meeting Peace Committee. I was interested to hear that he had been a member of North Carolina Yearly Meeting, and was an ex-student of Guilford College.

George H. Gorman

WHITTIER PRESIDENT RESIGNS

William C. Jones, President of Whittier College, has resigned to accept the Secretaryship for the Congregational Church in the Southwest Area of the United States.

He came to the Presidency of Whittier College from the University of Oregon, where he had served as head of the Department of Political Science. He is an alumnus of Whittier College.

In 1926 he married Helen Fe Haworth, daughter of Charles Haworth of Salem, Oregon, who is well known among Friends.

The College has made marked progress under William Jones' administration, and many friends among Friends will regret his leaving the Presidency of Whittier, but wish him well in his new responsibilities.

The early Christian Church was a fellowship, whereas the pagan religions asked that people go singly to make sacrificial offerings or observe ritual; hence the Christian Church found a unique power. — *D. Elton Trueblood of Indiana.*

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

What Is the Five Years Meeting of Friends? and Tools for Christian Living, two new pamphlets prepared by the Friends Central Offices, are now available on request from 101 South 8th Street, Richmond, Indiana. The first pamphlet describes simply the organization and function of the Five Years Meeting. It is written primarily for non-Friends and Friends unfamiliar with the set-up of the Five Years Meeting. Tools for Christian Living lists the current publications of the Boards of the Five Years Meeting, and will aid the local meeting in best using the resources available to it. The publications offered by the Mission Board, Christian Education Board, Board on Peace and Social Concerns and Publication Board present an impressive list, which is an accurate indicator of the far-reaching work of the Five Years Meeting.

American Foundations of Religious Liberty, by David E. Lindstrom; Garland Press, 1950; 101 pages; \$2.00.

David E. Lindstrom, Professor of Rural Sociology at the University of Illinois, is a member of the Rural Life Association and is known to Friends through his speech on "The Rural Church and the Community" at Indiana Yearly Meeting in 1947.

In the first chapter, Lindstrom considers religion and freedom from want. He states that the foundation for religious freedom lies in the ability of man to exercise his will and use his abilities in producing and distributing goods, services and ideas in the interest of common welfare. The directing force of that will lies in religion. Since rural people live with creative processes, many of which defy human understanding, it is natural that they should have a deep religious faith.

In other chapters, Lindstrom deals with Christianity and rural life and touches upon the establishment of Christianity as a state religion. He points out the effect of the different American colonies upon religious and political liberty. He tells why the rural church has declined in influence. There is very little indicated remedy. Perhaps there wasn't meant to be. This is a good book for rural ministers and all those who are interested in rebuilding the rural church as a strong factor in American life.

Stanley Hamilton

Gambling, Should It Be Legalized? by Vergil W. Peterson; Charles C. Thomas; 1951; 150 pages; \$2.75.

The current publicity received by gambling syndicates as a result of the Senate investigations is causing a question to be asked of Christians in all of our communities. "Why not legalize gambling and do away with the organized illegal gambling which is now in

our communities?" Comments such as "People are going to gamble anyhow. Therefore, the government ought to make the money from it rather than the criminals" are heard everyday.

The author of this book, the operating director of the Chicago Crime Commission, is a well-trained lawyer, an F.B.I. agent for 12 years with eight years of experience in the study of Chicago's gambling. There is no moralism and no religion in the book except the moralism of good government under just laws and proper enforcement and the religion of social justice. The book is factual, hard-hitting, to the point, and indisputable in its conclusions. No American and particularly no Christian citizen can afford to miss the help that he can receive from this book in meeting the moral responsibilities that we have in our communities for giving positive, practical answers to the questions posed regarding gambling.

POETRY CONTRIBUTORS

ALICE PERKINS, 230 Main St., Amesbury, Massachusetts.

EZRA JAMES WILLIAMS, 102 Wisconsin, Danville, Illinois.

ADA CLARKE CARMICHEL, 1811 Tenth Ave., Minneapolis 4, Minnesota.

The business of the Christian is to give direction to change.

Harold Ehrensperger

PASTEL OF SPRING

"Delight" is the word
That I feel as I sing
Of the doings beneath and above
In the Spring!

When I think of the workers
It takes, and the hours
To fashion the textiles of life
Into flowers!

When I muse o'er the magic
Of the blendings of potions —
The fragrance of lilies
And roses for lotions!

Oh! who would find subject
For song or for sonnet,
Let him think on the theme
Of a daffodil's bonnet!

And who would hear music,
Send him into a bog
To list to the joy
Of a troubadour frog!

Ah! who would find solace
For fret or for sadness,
Let him out to meet Spring
And partake of her gladness!

ALICE PERKINS

O SOUL OF MINE

Build thou me straight and strong, O Soul of Mine!
And with the best of steel, and skill as fine.
And build me not for just the passing day —
My joints and girders must be built to stay!

Eternity will test thy power and skill,
To wisely plan and build, and thus fulfill
The task no other hand or mind or soul
Could undertake: now under thy control.

For by thy will alone am I to climb
To heights majestic, holy and sublime.
Should sheer neglect now dominate thy plan,
It might prove best, if I were not a man!

EZRA JAMES WILLIAMS

SILENCE IN A FOLDED ROSE

Silence in a folded rose,
Pallid as a moon-lit night,
Petal rose-lips softly stay
Folded in a speechless way,
Chalice in a heart of gold,
Silence none may take away,
Strength a universe could hold;
Silence in a folded rose.

ADA CLARKE CARMICHEL

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merion Scott.

The New Board Meets

The Board on Peace and Social Concerns of the Five Years Meeting met for its first Spring session from April 16 to 18. This Board was formed in the sessions of the Five Years Meeting in October 1950. A keen sense of responsibility, a strong sense of urgency, and an enthusiastic unity marked the Board's first sessions.

During the early part of the sessions, the three departments of the Board, Social Order, Public Morals, and Peace, met separately for the development of program. They then came together to complete the sessions as a Board of the whole. This enabled them to develop a well rounded program without omitting any emphases of the Board.

HIGHLIGHTS

The report of the Department on Public Morals showed its eagerness to put a program to work which deals with the problems of alcoholism and its prevention. Plans for assistance to the pastors of meetings in dealing with alcoholics and for the development of fresh and vital literature and materials to assist local meetings in their program of education in this field were formed. An institute for training Yearly Meeting public morals leadership will be held in the coming year. This institute will bring together leadership from all the Yearly Meetings and the finest of resource people in the field with a deeply based concern, recognizing that public morals involves all of the areas of wholesome social relations and family life of health, physical and spiritual. You will be hearing much more concerning this expanding program.

New developments in the field of peace education coordinating the work of various Friends agencies were explained. An inspiring meeting of the Historic Peace Churches Continuation Committee held this Spring, displaced persons, CROP program of material aids, relief, the responsibilities for the spiritual life of those involved in the draft and military or civilian service, and development of peace materials for use in Spanish speaking countries were developments reported.

The inspiring evening message was given by Dan West of the Church of the Brethren. How souls were thrilled and inspired, horizons widened, as he called to our attention the conditions which must be met if Christians are to control the future.

Plans for a national conference on

"Friends in the Social Order" in collaboration with other Friends agencies were discussed.

The report of Emmet Frazer on his experience in working with prisons and the need for a new kind of prison reform which takes place outside of the prisons met with great interest.

The development of many new valuable materials which will continue to render assistance to local meetings in building their programs through the coming year was presented.

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Asia Churches Discuss Christianity and the Social Revolution

America has been thinking of the present world struggle too much in military terms, according to Dr. John C. Bennett of Union Seminary, who arrived home in New York City on February 4, after a three-month globe-circling tour under the auspices of the International Missionary Council which took him to Lebanon, Pakistan, India, Thailand, and the Philippine Islands. In each of these countries, Dr. Bennett met with seminars for Christian leaders set up by the local church. In Bangkok, delegations of Christian leaders came from Malaya and Burma to attend the meetings.

Armed force never has been the real strength of Communism, Dr. Bennett pointed out. It is always a residual threat but Communists have been adept at getting what they want without using it. A military victory over Russia or China will not solve the problems. It would serve only as a delaying action.

Dr. Bennett said that wherever he spoke he tried to emphasize that "Christians cannot with consistency be Communists, but Christian response must begin with the acceptance of the social revolution."

"Three things," Dr. Bennett declared, "make it possible for Communism to make inroads in Asia: poverty, landlordism and political corruption. These are inter-related, and of the three, political corruption is foremost, for where it exists, land reform is impossible, and without land reform, poverty will be perpetual."

Many people, he said had grown fatalistic about the spread of Communism, and the Christian churches could perform a real service in challenging men to work out their problems along other lines which would permit them to retain their freedom. The present low ebb of American popularity in Asia, Dr. Bennett said, began when we crossed

the 38th parallel and went into Northern Korea.

In South India, Dr. Bennett said he addressed one meeting of 10,000 members of the historic Jacobite church, on "Christianity and the Social Revolution." He found conditions in India favorable to the spread of Communism in that there is no attractive alternative being offered to that faith, and living is of the sort that would naturally drive people to Communism. "Yet the actual Communist movement in India is not nearly as strong as I expected," he admitted. "Communism has pockets of strength, but on the whole it has lost strength in the past year or so."

Ecumenical Press Service

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Chandler Reports on D.P. Problems

The heartbreak of 200 European persons who had gone through the D.P. "pipeline," for entrance to America, involving 44 weeks of severest screening as to acceptability, only to be taken off the ship at the very last minute because of recent "security" rulings, was graphically related by Dr. Edgar H. S. Chandler, of the Refugee Division of the Department of Inter-church Aid and Service to Refugees of the World Council of Churches, at a luncheon attended by national denominational and inter denominational church leaders in New York recently.

Dr. Chandler, who is in New York to report on his task as Director of Field Operations in Europe, said thirty thousand persons have already arrived in the United States under World Council auspices. A like number have come specifically under Lutheran sponsorship. Another 30,000 are now in the "pipeline."

Besides those who have come to the United States, the World Council has helped 10,000 to migrate to Canada, Australia, New Zealand, and South America.

Help with "hard core" cases — the blind, mentally impaired, aged, or chronically ill — has been promised by the churches of several countries. Norway has offered to take 1000 blind persons; the Waldensians of Italy are making provisions for 100 tubercular patients; Holland, Switzerland, Ireland Protestants, Great Britain, France and Luxemburg have offered to take from 20 to 1000 of these problem cases. Most of these will be cared for in church institutions. In addition, the World Council is itself housing many in a building which it owns in Luxemburg, and with the assistance of the German churches is putting up new buildings in Germany. There are plans for a T.B. sanitarium in Naples.

Ecumenical Press Service

The Sunday School Lesson

Prepared by RUSSELL E. REES

For June 3—Rebuilding a Devastated Homeland

Ezra 1:2-3; 6:14-16; Neh. 4:6, 8:1-3

The Jews who were captives in Babylon came to look upon Cyrus, king of Persia, almost as one of their own prophets. His generous attitude toward his subject people was not extended to Israel alone, but was a general governmental policy. For what reasons, we are not altogether clear. Possibly he had learned by experience that an unhappy people are hard to rule. He was not especially religious, in the usual sense of that word, but he was a capable ruler, and seeking the peace of his own realm, he extended certain religious courtesies to people of different religious background.

A man of generous impulses and some understanding of the importance of religious motivations may fairly be said to have felt the movement of the spirit of God, for God has entrance to the minds of men which are almost past believing. We need to be very careful about speaking in absolutes of the actions of even those we call our enemies. Penn found that American Indians had a capacity for cooperation and friendliness which was thought impossible by many of the colonists. So the Jews were surprised and delighted to find in the king of their captors real consideration and generosity.

The story of the return to Jerusalem and the reformation of the social and religious life of the nation is full of meaning and hope. Conditions had become intolerable in Palestine. Despair and despondency had settled down upon those who remained in the city. This gave excellent opportunity for enemies to make their lives miserable, and to drain away their faith in the future. Yet when a man of vision and vigor came among them, inspired them to labor and hope, the city was soon set back upon its feet.

The ingredients needed for fresh effort were courage, purpose and religious enthusiasm. Without these, the people fell into desperate circumstances. With them, things began to happen, and some dignity and character soon became evident. "The people had a mind to work." How many brilliant stories of renewal have been told in those simple words! Many a Friends Meeting that is now failing could be brought back to newness of life if this could happen to them. Few Friends' communities or Meetings are failing because of any real physical situations.

They are failing because they no longer hope. They accept defeat as an act of God, when as a matter of fact it is simply an act of men.

The service of Ezra was primarily that he helped the people to rediscover the roots of faith. They looked at their own hands and said, how weak. He helped them to look at God and say, how strong. They thought of themselves as separate individuals and realized their impotence. Ezra helped them to look at the community under God, and so recover the will to build and create.

The world looks dark as long as men think only of their own resources. It begins to take shape and purpose when we see it as the object of God's loving care. We are not alone. The future is not with men alone. There is also God, and with him the impossible is often only difficult.

Questions:

1. At what point should we begin to "rediscover the roots of faith"? What practical suggestions do you find in the lesson for our own undertakings?

2. If God has access to men's minds, do you think we are ever justified in considering a situation hopeless?

For June 10—The Mission of Jesus Christ

Luke 4:14-22, 19:10; Mark 10:45; John 3:16

The most incredible fact in the New Testament is Jesus Christ himself. There is no mathematical formula, adding up the history of Israel or multiplying by any given fact, which yields him in all his grace and glory. He breaks upon the world with startling suddenness and power. True, the way had been opening for a long time and faint glimmerings of his dawn had been foreseen. But when he appeared even the great scholars of Judaism did not recognize him as the fulfilment of their hopes and dreams. He was too real and too profound to fit into the little schemes by which the national life had been nurtured. Even yet, for much of the Christian world he is too good to be true. We try to break him up into small fragments and digest the fragments, but the whole of him is beyond our faith.

Take for example the quotation with which he began his ministry in Nazareth as an insight into his purpose and mission. It contains five explicit aspects of his mission. 1) To bring good news

to the disinherited poor. How often his message has been interpreted as good news to the successful, comfort to the already full. 2) The setting free of the enslaved. Yet it is twisted to mean the defense of the status quo, or the consolidation of present privilege at the expense of the aspiring captives of economic and social situations. 3) A ministry to the physically handicapped. Perhaps better understood and practiced than most of his sayings, and still this ministry is too largely the boon of those who can purchase relief. 4) The freeing of the bruised and broken men and women of the world. Illustrations of the ineffectiveness of the Christian Gospel in this respect are countless in our world. The Jews, the children of Europe, the Chinese population, the people of Korea, all reveal the extent to which men are still bruised and broken, and find no savior. 5) To tell the good news that this is God's world, this is his day. We have too long wanted to talk of God's world as being some far off divine event. "When all men are good, all are just, all are noble." "His day is tomorrow, or after the war, or at the end of the age." But that *this is his day*, and that we are called to be good and just and noble now, without excuse or without hesitation, this strains our faith.

It might be said that a passion for people was the concern of Jesus. He saw men as sheep without a shepherd, as wandering in the wilderness of pain and frustration and futility, wasting their lives in unprofitable living, and he literally poured out his life to minister to them. A rich but shallow tax collector, a woman condemned by her self-righteous neighbors, a victim of mental confusion and break down, a sufferer from blindness or from supposedly incurable disease, the humble worshippers who were fleeced by unscrupulous priests at the temple, a hungry crowd who had stayed too long to hear him talk by the roadside, a broken hearted woman who thought her brother was dead, a big fisherman who was only half alive to what life could mean—these were the people about whom Jesus seemed to care. He did not say to them, cheer up, it may be better bye and bye. He met them where they were and out of his great heart of love, he did what he could for them at that very moment. And it began to dawn upon his followers that in so doing he was more nearly like God than anyone they had even seen before. He was, in fact, the fulfilment of the purposes and hopes of God from the foundation of the earth. God's purpose had been made flesh and they had seen it illustrated in a life.

(Continued on next page)

GUILFORD COLLEGE

(Continued from page 151)

ence in Biblical, religious and philosophical studies. In related fields there are also staff members with rich experience in almost every phase of Friends humanitarian service here and abroad.

Fourteen members of the staff have served either as ministers, missionaries, members of Civilian Public Service, or in foreign work of the American Friends Service Committee. Other faculty members have had rich experience in this and other nations in work related to their field of teaching.

The physical setting of Guilford College, enhanced by a wooded campus which extends over three hundred acres, will become a more attractive center for summer studies by the completion this spring of a five-acre lake for boating and fishing.

In addition to regular college courses in the various fields, the 1951 summer school will offer a specialized program in Bible and religious leadership with six basic courses: history and principles of the Society of Friends; principles and practices in Christian education; development of religion in the Old Testament; introduction to the problems of philosophy; Christian ethics; and a survey of religious and philosophical thought.

These studies are designed primarily for all students who graduate from accredited high schools, including those who are graduated in May or June of this year. Guilford College is prepared, however, to accept as special students, serious young men and women of the age of twenty-one or above, whether high school graduates or not, provided the College feels that the student will profit from these studies. Guilford College feels that this is a crucial period in the Society of Friends for the training of leadership and wishes to make this program available to all who are seeking this training in the Five Years Meeting of Friends.

J. Floyd Moore

SUNDAY SCHOOL LESSON

(Continued from preceding page)

Questions:

1. What did George Fox mean by "notions" about Christ? How did he try to interpret Christ to his time? Was it valid?
2. In the light of this lesson, what is the major weakness of the church's program? Is it a weakness of the Society of Friends also?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A PLEA FOR TRUE SECURITY

The following statement was adopted January 21, 1951, by Friends House Friends Meeting of the Religious Society of Friends, Los Angeles:

At this time of world crisis, confusion and mounting national peril we feel impelled to declare our conviction that the greatest danger to our country's wellbeing lies not so much in threats from any outside nation as in our own adoption of the war mentality and methods of those whom we fear. Two World Wars, instead of solving the problems of the world, have greatly increased them and have produced other evils more serious.

For example, we believe that the present involvement of Chinese armies in the Korean conflict is in no small degree the direct result of America's immoral and mistaken course since August 1945 of military aid to Chiang Kai-Shek.

The U. S. A. fought a war to disarm

Germany and Japan, and now proposes to reverse that policy and rearm both nations against their wishes and best interests. This course we believe will inevitably result not in security but in disaster to mankind. It is our conviction that lasting peace cannot be obtained by violent methods, that the atom bomb and indeed all war and preparation for war are immoral and futile.

We call upon America and all other nations to make a complete break with the whole war method, and we ask that the many billions now designated for military defense be used, instead, for constructive relief of the world's hunger and homeless. This, because it is in keeping with God's will, will prove far more effective in providing real security for the world, and incidentally for ourselves.

On behalf of Friends House Meeting,

MARGARET T. SIMKIN
Acting Clerk

1137 West 37th Place
Los Angeles 7, California

KINGDOM OF HEAVEN

(Continued from page 146)

living organism, but which in Palestine grows into the largest shrub they possess—so flourishing in fact, that even the largest buzzard, hawk or eagle can make a nest in its branches. Here Jesus emphasized both the fact that the Kingdom had its origin in the smallest of growths, and that when matured, offers protection to the greatest. How contrary was Jesus teaching to the Jewish view of a blaze of glory to initiate a new government.

In the fifth parable Jesus likened the Kingdom to leaven taken from an old loaf of bread and placed in the mixture of three new unleavened pans of dough. In time three new loaves rose. Apparently Jesus was saying that the hidden process of growth in the Kingdom is an all-pervasive quality, transforming completely everyone who lives in close proximity to the substance of the Kingdom.

The sixth parable suggests that the Kingdom is like a treasure found buried in a field. The finder, thereupon, sells all his property in order to buy the field. Jesus suggests that the Kingdom, though hidden, when discovered is worth all else to procure it. By contrast sacrifice in the Jewish sense had become a formal ceremonial act.

The seventh parable envisaged the Kingdom as a pearl of tremendous value. Like the man who found the treasure, the buyer too, sacrificed everything he had in order to purchase the pearl. Here Jesus suggests that in addition

to the fact the Kingdom is worth all else, it may be found by a seeker in the marketplace along with lesser philosophies. That the Kingdom was to be discovered was an idea foreign to the Jewish faith.

THE KINGDOM AS A NET

The eighth and final parable represents the Kingdom as a fisherman's net which draws aquatic flora and fauna of all kinds to the shore, where the edible fish are separated for future usefulness, and the rest of the catch thrown away. At this point Jesus reemphasized the fact that the Kingdom unites all life as in a hidden net, a concept of universality obnoxious to the Pharisees.

So by way of conclusion, Jesus declared that the Kingdom of God, that is, the coming rule of the Messiah, is a hidden or obscure capability given to all men to grow in religious understanding, and especially in religious action. Its universality, he said, unites all men in a common equality. Its growth in the personality starts from the tiniest of beginnings, but eventually pervades the responsive man completely. Its value is worth all the other good things in life. But Jesus observed that the spiritual life matures only in daily competition with less valuable, but equally vigorous demand upon life. Lest those favored with growth be self-righteous, he reminded them that human environments, especially those that are cruel, trifling, or worldly-wise, are the decisive factors in studying or killing off the religious growth in those men, who are insensible to the spiritual life.

Friendly Life — Far and Near

The first edition of a four page news-sheet on church affairs, *The Bangor Friends Messenger*, has been put out by Bangor Friends at Union, Iowa. Pastor of the Meeting is Arthold Latham.

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The conference of the United Society of Friends Women at Marshalltown, Iowa, April 28-May 2, attracted nearly five hundred attenders, ranging from coast to coast and from Mexico, Jamaica, Alaska and East Africa. A review of the sessions will appear in the next issue of this journal.

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As General Secretary of the Five Years Meeting, Errol Elliott will itinerate in Nebraska Yearly Meeting for two weeks in May and June. He will be the speaker on June 3 at the Baccalaureate service of Nebraska Central College. The Commencement speaker on June 4 will be C. Petrus Peterson, an attorney of Lincoln, Nebraska, and a former member of the state legislature for many years.

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Plans for baccalaureate and commencement programs at William Penn College are being completed. Dr. T. Z. Koo, guest professor of the School of Religion, State University of Iowa, will be the commencement speaker on June 1. Charles S. Ball, President of the College, will have charge of the baccalaureate services on Sunday afternoon, May 27.

* * * *

Gabriela F. Vda. de Castillo, widow of Fortunato Castillo, a well known Friends minister in Mexico, recently spent a month in this country. She attended the annual Meetings of the American Friends Board of Missions, visited friends in North Carolina, and attended the meeting of the United Society of Friends Women in Marshalltown during her stay here.

* * * *

Alexander C. Purdy, Hosmer Professor of New Testament at Hartford Seminary, will speak at the Lincoln School Commencement, Providence, Rhode Island, on June 7. Madame Vijaya Lakshmi Pandit, ambassador of India to the United States, has been announced as the speaker for the 57th Commencement exercises at George School, Pa., to be held June 9.

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The sentence of Robert Michener, 19 year old non-registrant Friend, has

been revised so that he may serve five years for each of three counts concurrently. The former sentence of ten years was the harshest given any conscientious objector since the passage of the draft law in 1940. This is the second conviction for refusal to register for the draft for Robert Michener, the first being a sentence of a year and a day, which he served. He is now in prison.

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Many American Friends will remember W. E. Coulthart, who attended the sessions of the Five Years Meeting in 1927, with E. B. Jacob and William Wigham, all of them Irish Friends. Word has come of the death of Friend Coulthart of Portodown, Ireland. Within the last six months, William Wigham has lost two brothers, Cuthbert Wigham, a frequent visitor in America, Dr. Joseph Wigham, and a sister, Edith Wigham.

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An eight week work camp will be held at Friendsville Academy in Tennessee this summer to aid in repair work on the farmhouse, paint, and build fence on the grounds of the old Friends school. Twenty-four students from Guilford, Earlham and Wilmington Colleges will work on the project. Hali Giessler, graduate assistant in the Community Dynamics Department at Earlham College, will direct the work camp. The Board on Education of the Five Years Meeting, which has recently been studying the problems and possibilities of Friendsville, endorses the project.

* * * *

A new Cambridge Edition of George Fox's *Journal* is being developed by English and American Friends for future publication. Henry J. Cadbury, Harvard University professor, and English Friends, including John Nickalls, Librarian of the Society of Friends Library in London, have been editing the manuscripts. The *Journal* will be printed by the Cambridge University Press, with some underwriting from American Friends, including the Book Committee of Philadelphia (Arch Street) Yearly Meeting, the Representative Committee of Philadelphia (Race Street) Yearly Meeting, and the Publication Board of the Five Years Meeting. The Library Committee of the Meeting for Sufferings of London Yearly Meeting has expressed its deep appreciation for the generous financial help from America.

Friendly Fellowship

CENTRAL CITY, NEBRASKA — Throughout this past year, Central City, Nebraska, Friends have had some very worthwhile educational and social times on a whole-meeting scale. In August a basket dinner in the local park after Meeting made a get-together which gave fellowship to all and marked the closing of the interim pastoral care by J. Willis Srack, and the beginning of the work of the new pastor, Lindley J. Cook. This was sponsored by the United Society of Friends Women. The young Friends group sponsored an evening of travel pictures in August and a Thanksgiving service. The Young Adult Group sponsored a Christmas party following the program in which more than fifty people had participated. The Missionary Committee held an All-Meeting Birthday dinner in February following morning meeting. The dining room was decorated with missionary curios, the choir sang, and there was a review of the book, *White Witch Doctor*, by Louise A. Stinefort. On alternate Sunday evenings, all interested Friends have been invited to the parsonage in Central City for a series of book reviews. These have proved very interesting evenings with mental stimulation and a broadening outlook on world problems. Lindley J. Cook reviewed the book, *Arabs, Oil and History*; the tape recorded address by Clarence E. Pickett has been played; O. W. Carrell reviewed *Rufus Jones, Master Quaker*; and John Caughey reviewed *The Universe According to Hoyle*.

Corona R. Cook

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BLOOMINGDALE, INDIANA — A church-nite supper was held in Dennis Hall in April for the purpose of discussing possible financial projects to aid in church building and remodeling in the near future.

An afternoon tea and open house was given by the Missionary Society on April 20 in honor of Gabriela F. Vda. de Castillo, widow of Fortunato Castillo, the late pastor of Friends Church, Victoria, Tamaulipas, Mexico, and mother of Fortunato Castillo, Five Years Meeting delegate from Mexico. Mary Pickett, former missionary to Mexico, entertained her in her home during her visit.

Madelene Craycraft

* * * *

WILMINGTON, OHIO — Pastoral Calling in reverse has developed at Wilmington Friends Meeting. Members of the

Meeting had often spoken to the pastor of their desire to call, but most Friends felt their pastor too busy to disturb. In April, the bulletin carried an announcement that Ward and Lena Applegate would be at home each afternoon and evening of the coming week and would welcome visitors. Many groups of friends and families came to visit around the open fire in the Applegate Home, and the Applegates enjoyed a perfectly delightful week of visitation.

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TUCSON, ARIZONA—The Tucson Meetinghouse, shown above, was recently completed by Tucson Friends. On the left is the main room for worship, on the right is the library, sewing and First Day room. A Tucson Friend writes: "This (April 1) was a happy day for Tucson Quakers. We moved into our new meetinghouse! After ten years of wandering from one rented place to another . . . to sit in a quiet room in a residential neighborhood was like coming home . . . Many visitors from Tucson and members living at a distance came to worship with us for the first service, no doubt feeling that a page of history was added to Quaker records this day."

* * * *

BOULDER, COLORADO—The Fellowship Council reports that there is a group of Friends and Wider Quaker Fellowship members meeting together regularly in Boulder, Colorado. They meet for worship the first Sunday of every month at 8 p. m. at the home of Harold and Sadie Walton at 750 6th Street, Boulder, Colorado. The Waltons are members of Evanston, Illinois, Meeting. There are usually twelve people in attendance. Some of the women meet every Tuesday morning to repair and pack clothing for the American Friends Service Committee. They would be grateful for any Friends going through Colorado to stop for a visit.

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EMPORIA, KANSAS—The sessions of the pastor's Alliance of Kansas Yearly Meeting, April 16-19, were held at the Emporia Friends Church, a new building. The theme of the Alliance was, "The Rural Pastor." Alden Pitts of Northbranch, Kansas, presided. Leaders of the Alliance were John Mc-

Cracken, Argonia, Kansas; Merle A. Roe, General Superintendent; and Lloyd Cressman, a teacher at Friends University. Guest speaker was Amos Henry, pastor of the First Friends Church of Cleveland, Ohio. A laboratory on Pastoral Calling was held, with dramatizations presented on three phases of calling. A class on "Ministry of Church Music" led by Herschel Thornburg, reflected the great interest in the Yearly Meeting in music.

* * * *

PASADENA, CALIFORNIA—Members of Pasadena First Friends were host to Friends of the Orange Grove and Villa Street Meetings in Pasadena and to other Friends of the vicinity in April for a supper meeting at which Frederick Tolles spoke on "James Nayler, Re-discovered Quaker Saint." Formerly of the Swarthmore Library, Frederick Tolles is now with the Huntington Library in Pasadena. He gave an account of his recent research into the life of James Nayler, the gifted young contemporary of George Fox whose career forms a tragic chapter in the early history of Friends. Henry J. Cadbury, the originally scheduled speaker, was unable to attend the meeting.

William and Florence Reagan of Quaker Hill were guests of Pasadena Friends early in April. On Sunday, William Reagan spoke before the Neonite Class at the Sunday School hour, preached at the Meeting for Worship, and met with the Young Friends Fellowship in the evening. On Monday evening, a meeting was arranged by the Committee on Christian Education for parents of children and young people to hear William Reagan speak on the problems of youth. Informal discussion over coffee followed his address. William Reagan's understanding of boys and girls became a help and inspiration to all those who have the interests of the boys and girls of the meeting at heart.

There must be only one thought, and the thought is peace.

Udo Gengenbach,
German exchange student
at Guilford College

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A ten dollar Indian food package may be ordered through CARE for aid to those in India suffering as the result of crop failures. A five dollar "surplus food" package may also be ordered for types of recipients in India. CARE reports that natives suffering from lack of food have been reduced to eating horse feed. Food packages, which may be ordered for institutions, individuals, or general relief may be ordered through CARE, 20 Broad Street, New York 5, New York.

* * * *

The churches kept democracy alive in Korea, say a Korean pastor and a Korean bishop now in this country. The Christian minority practiced and taught the democratic way of life in the Church, they said. Bishop Hyunki J. Lew, representing the Presbyterian Church of Seoul, said the Christian pastors and missionaries still in Korea were able to render an excellent service among the prisoners of war and among the evacuees in refugee camps.

Read the Epistles as if they were written yesterday—as in God's time they were—and see the Lord wrestling with a day even more terrible than ours.

Kenneth Boulding

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Oxford 1952

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REPORT ON MIGRANT LABOR GIVEN BY DAVID HENLEY

Some of the 16,000 migrant workers and their families who came to Minnesota during the past year would have improved their housing by "swapping places with the animal 'cash crop' on some farms," a recent study has found.

The study on migrant housing was made by David E. Henley, Earlham professor, and his wife, Lila Henley, at the request of the Minnesota Council of Churches' migrant committee and the Home Missions Council of North America.

The Henleys said farmers and representatives of processing interests were "courteous, friendly and helpful, but were quite generally on the defensive about housing." "From appearances," the report continued, "local churches are too much under the control of the dominant economic interests to have great influence in improving physical conditions." A few striking exceptions where church relations with migrants were very helpful were noted.

The use of migrant child labor in Minnesota fields was scored in the re-

port. The general public was criticized for practices of discrimination and segregation against the migrants.

The Henleys recommended that the churches build community-wide programs, and that legislation for migrant needs be studied. The recommendations will be presented to the state legislature.

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BIRTHS

CARTER—To Lester and Anna Carter, a daughter, Pamela Jean, on April 18, at Russiaville, Indiana.

DURR—To Larry and Betty Jo Durr, a daughter, Marilyn, on January 26, at Russiaville, Indiana.

KRIEBEL—To John and Sylvia Bell Kriebel, a son, Nathan, on April 20, at Richmond, Indiana.

WAGNER—To William and Dorothy Wagner, a daughter, Janet Louise, on February 24, at Russiaville, Indiana.

STRATTON—To Joe and Dorothy Stratton, a son, John Steven, on January 14, at Russiaville, Indiana.

MARRIAGES

LINDAHL-MESNER—Elizabeth Mesner, daughter of Raymond D. and Erma M. Mesner of Central City, Nebraska, to Louis Lindahl, of Central City, on March 24, at the home of the bride's parents, with Lindley Cook as minister.

McHARGUE-HECKMAN—Aline Clare Heckman, of Lincoln, Nebraska, to Earl Eugene McHargue of Kansas City, Missouri, son of Earl and Pearl McHargue of Central City, Nebraska, on April 7, at St. Paul's Methodist Church, Lincoln, Nebraska.

DEATHS

BINFORD—Mary Hill Binford, on April fifth, at her home in Portland, Maine, after a long illness, aged seventy-eight. She was born in Richmond, Virginia, daughter of the late Mr. and Mrs. Rowland Hill, and was educated in the schools there, including a teacher training school. She taught school in Richmond for some time before her marriage to Lindley Binford in 1903. Before coming to Portland, Maine, Mary and Lindley Binford lived in Saco where she was active in child welfare work for York county. She was the first president of the Women's Church Societies of Portland, now known as the Greater Portland Council of Church Women, and for seventeen years was president of the Maine Home for Boys. She also was an active member of the Oak Street Friends Church, the League of Women Voters, and the Conklin Class, a local parliamentary law group. Surviving are her husband, Lindley M. Binford; a brother, William R. Hill of Richmond, Virginia; three sisters, Grace A. Hill, Harriet R. Hill and Etta M. Morton, all of Richmond; and several nieces and nephews. Funeral services were held at the Oak Street Friends Church with the pastor, Cymbrid Hughes, officiating. Services were also held in Richmond, Virginia, and at that time James A. Coney officiated. Also present was the Rev. Pate, minister of the Third Presbyterian Church of Richmond, in which Mary and Lindley Binford were married forty-eight years ago.

HANSON—Endre Dahl Hanson, on April 17, at Seattle, Washington, aged eighty-eight. He was born on a farm near Oskaloosa, Iowa, of John Frederick Hanson, a well known Quaker Minister who was born in Norway, and Mary Hull Hanson. He was named after Endre Dahl, a prominent Norwegian Quaker. He lived near Earlham, Iowa, where his family was identified with Bear Creek Friends Meeting, and, after the death of his mother, with relatives, until he attended Penn College. He then moved to Mount Vernon, South Dakota, and was married to Luella

Hockett there in 1892. The family lived on a homestead near Stickney and attended the Aurora Friends Meeting. To Endre and Luella Hanson were born five children. After the death of Luella Hanson in 1899, Endre Hanson dedicated his time and talents to Christian temperance work. He presented the need for liquor reform to many groups both within and without the Society of Friends. His publication, *The Christian Prohibitionist*, had weighty influence in helping to bring in the Eighteenth Amendment. After the repeal of this amendment, he issued the *Prohi-American*. His devotion to this cause was recognized and admired even by those who did not agree with him. He united with Seattle Friends Meeting in 1938 and served faithfully until his illness last January. He served as an elder for many years. His keenest interest was in the progress of the new church building and parsonage. He had a fine sense of religious discernment and his counsel was greatly appreciated. Surviving are two sons, Gurney of Valparaiso, Indiana, and Garland of Oxnard, California; two daughters, Grace D. Roth of Hill City, South Dakota, and Lula Dittrich of Stickney, South Dakota; two brothers, Elias T. Hanson of Whittier, California, and Casper M. Hanson of Gary, South Dakota; three sisters, Florence N. Hanson of Oskaloosa, Iowa; Olive A. Upton

of St. Petersburg, Florida, and Bertha C. Earl of Mitchell, South Dakota; and a half sister, Marie Hanson of Detroit, Michigan. Memorial services were conducted by Milo Ross at the Seattle Friends Church.

JOHNSON — Charlotte Johnson, on April 18, in the Community Hospital at Grinnel, Iowa, after a brief illness. She was born June 15, 1870, the daughter of Henry and Melissa Charles Johnson.

MELTON — H. L. (Roy) Melton, on April 17, at Amboy, Indiana, after a sudden illness. He was the editor-publisher of the *Amboy Independent*, and a prominent member of the Amboy Meeting. He has been a life-long attendant of the Amboy Friends Church and Sunday School, and early in life became a member. He has served the church as a member of a number of its working committees, as a member of its Board of Trustees at various times, and in recent years as a manager of the church cemeteries and cemetery funds. He is survived by his wife, Ida, who at the time of his passing, was visiting a daughter, Mrs. T. J. Powers of Chula Vista, California. Also surviving is a son, Merrill Melton of Markle, Indiana; a brother, Oscar D. Melton of Amboy; a sister, Mrs. Esta Warne of Kokomo; and five grandchildren. Services were held at the Friends Church on April 20. Interment was in Park Lawn Cemetery.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block west of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VEmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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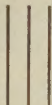
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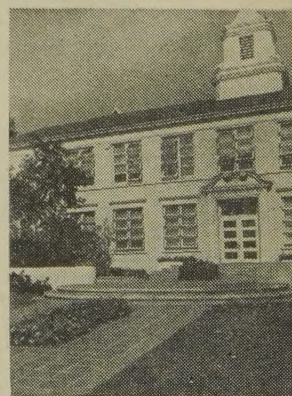
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